

# *The Brooklyn Jewish Center Review*

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# The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

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VOL. XIV

DECEMBER, 1933

No. 16

## Prof. Ginzberg's Sixtieth Birthday

THE Brooklyn Jewish Center is happy to join the Jewish scholarly world in extending its sincere felicitations to Professor Louis Ginzberg, recognized as the world's foremost authority on Talmud and Rabbinics, on the occasion of his sixtieth birthday, which was celebrated on December 3rd.

Dr. Ginzberg is professor of Talmud at the Jewish Theological Seminary of America, a position which he has held since 1902. His family traces its ancestry to the Gaon of Wilna. Among his important publications are the six volumes of "The Legends of the Jews" which contain a complete and thorough study of all material found on Jewish Folk lore in the Talmud and Midrash as well as in the writings of Josephus, Philo and the Christian Church Fathers. In addition to this work Professor Ginzberg has published a number of other studies in Jewish Law and the Talmud. One of the most important of these concerns the unknown Jewish Sect which existed in Damascus about the year 100 B. C. The Book of Laws of this sect was discovered and published by the sainted Doctor Schechter. Professor Ginzberg made a careful study of this book and showed how in many respects it forced new light on the early customs and laws of the Pharisees.

Professor Ginzberg has contributed very much to the understanding of the history of the Mishnah, the first Code of Jewish Law after the Bible. He has shown how some parts of the Mishnah are extremely old and were composed before the destruction of the Temple.

Professor Ginzberg's most popular book is a collection of biographies and studies published by the Jewish Publication Society under the title, "Students, Scholars and Saints". Among the essays contained in this volume, the most important are those on the Gaon of Wilna and Rabbi Israel Salanter, the famous saint of Lithuania.

At the present time Professor Ginzberg is in Palestine where he is serving as a member of a commission of three, appointed to study plans for the enlargement of the Hebrew University in view of the present needs brought about by the German situation.

It is our fervent hope and prayer that he may be blessed with health and strength to continue his rich contributions in the field of Jewish scholarship for many, many years to come.

## Chanukah—Symbol of Hope

AT no time for many years did the Chanukah lights have such significant meaning for us as they did this year. They reminded us of another attack upon our national existence—a murderous, cruel and merciless attack. It was the mightiest power of that age—Syria in the reign of Antiochus—that fell upon us with a fury of hate. And yet the little, frail Jewish people prevailed in that struggle, and in the words of our ancient liturgy, "Thou deliverest the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with Thy Law."

As we kindled the Chanukah lights we took on new strength in the faith, that also to-day we shall prevail over our enemies. Let us but remain true to our ideals, to our People's Soul, to the Light, symbolized by the Chanukah candles—the light of faith and culture, and God will be with us to-day as He was in the past. With God on our side we shall remain invincible.

## Training Children in Charity

IT has become a recognized principle in Education that a child is trained not only through precept but through practice. The Rabbis appreciated this pedagogical principle a long time ago when they taught—"Not study is the most important, but *Maaseh*, deeds, action—is what counts."

The Hebrew School and the Sunday School of our Center have recognized this truth. We want our children to know the meaning and the duty of charity, of giving to and sharing with all worthy communal causes. Just to preach this duty to the children is not enough—they must have the actual practice in that art. The Keren Ami (the Fund for my People's Needs), which has recently been established, and to which the children



contribute weekly from their own savings or allowance, is a concrete project in the field of giving. Through this practice which the child will get from earliest youth, he will acquire the lesson which every Jew must learn, that we are our brother's keeper and that we must live with the thought of others as well as ourselves.

## The Problem of our Young Intellectuals

FOR many years our Center, in common with many other leading Synagogues and Centers, has arranged a special College Student Service, usually held during the week of the students' winter vacation. Such a service will be held also this year, as can be seen from the announcement in this issue of the *Review*, on Friday evening, December 22nd.

The question may naturally be asked: Why a special Student service? Does the student present any specific problem different from those presented by the general youth? Those, however, who have given the slightest thought to this matter will know how very vital and acute the Jewish student problem is. The future of Jewish life here in America will undoubtedly be in the hands of those who are now enjoying the privilege of a college education. These intellectuals will have the final say in moulding Jewish life. It becomes, therefore, our supreme duty to make the college student understand the significance of this responsibility. That is why the Hillel Foundation, the United Synagogue Student Houses on the college campus, the Avukah and Menorah groups are all endeavoring with all the means at their command to keep the Jewish student within the bounds of Jewish life and Jewish interests. That, too, is the real significance of our special service in their honor which the Center sponsors. Let us hope that, inspired by the message which they will hear, they will go back to their respective colleges imbued with the desire to give of themselves wholly and selflessly to the interests of their tragedy-stricken people.

—I. H. L.

## A LETTER

DEAR DR. LEVINTHAL:

This is responding to the call which you have so beautifully sounded in your sermon on the Sabbath of October 28th.

From the heart of Williamsburg, my little ones and I are travelling, which is exactly two miles. We can only take advantage of the Sunday classes, due to distance—distance places no barrier in so far as I am concerned.

I have always felt that it would be a happy moment in my life to be placed in a position when I would be privileged to ask of you to enroll me as a member of your worthy congregation, for this is the least I can do in appreciating your divine sermons and inspiring talks, which add weight to my Sabbaths.

Won't you please accept my first payment—and assuring you that the balance—please God—will be forthcoming next January?

An ardent admirer,  
Abe G. Goldberg

## Anglo-Nazi Episode

(This eyewitness report on the activities of the English followers of Nazism was sent to the *London Jewish Chronicle* by a correspondent.)

I WAS attracted to a meeting of the Imperial Fascist League last Friday night (November 24) at Trinity Hall, Great Portland Street, by a pamphlet with a Swastika printed on top, which came into my hands and which read as follows: "Back to Reality; the White Man's Fight for Freedom." My feelings were enraged by what I saw at the meeting. There were posters in the hall bearing such words as "Perish Judea"; "Boycott Jewish Shops"; "Bolshevism is Jewish"; "Britain Awake." The meeting started with a Fascist hymn, during which I could hear some sinister reference to Judea. Major Arnold Leese, who presided, said that they wanted freedom from a number of tyrannies in this country. The first was freedom from Bolshevism which was Jewish and international, and they were going to fight it. (Cheers). They wanted freedom from financial slavery, and they were going to advocate freedom from Jewish control over the press, cinema and the wireless. Brigadier General R. B. D. Blakeney referred to the meeting held on the previous day in the House of Commons, called by the National League to discuss the position in Palestine and to "call for fair-play and justice to the Arab population." The real reason for Jewish activity in Palestine, he said, was not spiritual or the setting up of a national Home there. Palestine possessed the whole key to their safety, namely, liquid fuel for the Navy. He then went on to say that this would be used against Great Britain, supposing it were attacked, by the Jews. An organized attempt to break up the meeting followed, accompanied by one of the fiercest fights ever witnessed in a public meeting hall in London. Rival bodies of Fascists were at war. A pitched battle was soon in progress. A gang of men rushed the platform and belaboured the General until he was covered with blood. Chairs were also flung by supporters of the interrupters of those on the platform. A strong body of police forced their way into the hall, a number of the more violent men were forcibly removed, and two or three were arrested. Why the Home Office does not take action against Fascists and suppress their propaganda is very difficult to understand. These disturbers of the peace and spreaders of libels are allowed to go unchecked. Last Friday night's meeting should be a solemn warning to proprietors of public meeting places not to let their halls to Fascists of any sort, if they value their property.

## AN INDICATOR

German exports in November, 1933, amounted to 394,300,000 marks, a drop of 11.5 per cent from the previous month. Imports rose to 351,400,000 marks, an increase of a little more than 1 per cent.

These figures obtain special significance as the result of a recent summons to the central committee of the Reichsbank for a special session "to receive and debate a declaration regarding the German transfer situation."

Every German analysis of the foreign trade situation attributes the steady decrease, first, to world-wide efforts at national self-sufficiency and, second, to currency depreciation in the most important countries. The boycotts against German goods are never mentioned.

# THE SAINTLY SALANTER

By LOUIS GINZBERG

**I**F the saint has his place in history, Rabbi Israel Salanter is one of the outstanding figures in Jewish history of recent times. What most appeals to our imagination and sympathy in history is heroism, and saintliness is only another word for heroism in the domain of ethics and religion.

Boundless reverence for the weak and the suffering, the helpless and the needy, best describe the particular form that Salanter's love for his fellow man took. The Lord "dwells with him that is of a contrite and humble spirit," hence Salanter felt himself in the presence of the divine whenever he saw suffering and pain that produce a meek and contrite spirit. His religious enthusiasm, that is his love of God, instead of quenching his love of man, ennobled and transformed it. Too numerous are the stories told about Salanter's kindness and goodness to be given here; a very few characteristics of the saint, may however, be mentioned.

During his sojourn in Kovno it happened on the eve of Yom Kippur, when the Synagogue was filled with devout worshippers awaiting in solemn awe and silence the Kol Nidre service, that suddenly ominous murmers and whispers arose on all sides. Salanter, wonderful to relate, had not yet arrived. The assembly waited half-an-hour and an hour, and still no trace of the Rabbi. Messengers were sent hither and thither to search for him. All returned from their errand unsuccessful. After long waiting and watching, it was resolved to begin the prayers without Salanter, a course calculated to increase the excitement. All sorts of probable and improbable rumors were circulated about the sudden disappearance of the beloved leader. When the congregation was on the point of dispersing, Salanter appeared in the Synagogue. The joy was great, and equally great was the amazement of the good people when they learned the reason of his absence. On his way to the Synagogue, Salanter told them, he heard a little child cry bitterly. He drew near to investigate why it was whimpering and found that the baby's mother in order to be at the Synagogue in good time on this holiest of occasions, had put it to bed earlier than her wont. The child had soon awakened from sleep at an unaccustomed hour and was crying for its mother. As none of the women in the neighborhood signified her willingness to forego attendance at divine services upon the Holy Kol Nidre night, he resolved to stay beside the baby's cradle until its mother returned. To appreciate this act of Salanter, it must be remembered what the service at the Synagogue on the eve of the Day of Atonement meant to a man like him who was in the habit of withdrawing from the world for forty days preceding Yom Kippur, and spending his time in prayer and devotion.

**H**IS great compassion and pity for the poor and helpless often was the cause of clashes between him and the official heads of the communities where he lived as a private man. He had settled in Kovno short-

*On the occasion of the celebration of the sixtieth birthday of Professor Louis Ginzberg, the foremost Talmudic authority, the Review is privileged to publish from one of Professor Ginzberg's lectures a sketch of the great classic Talmudist, the Rabbi Israel Salanter.*

ly after the cholera had wrought great havoc among the Jewish population of that city, especially among the poor classes. The hospitals were overfilled with sufferers, so that quite a number were not properly cared for. Salanter insisted that the great Synagogue of the community be temporarily used as a hospital and poor-house. Needless to say that his plan found ill favor in the eyes of many who looked upon it as an attempt

at desecrating the house of God. Possibly they were right, as there was hardly any need of such an extreme step to be taken. Salanter, however, in face of suffering and distress could not see their point of view. Courteous and gentle as he otherwise was, he lost his temper on this occasion. Interrupting the address he was delivering in the Synagogue, he pointed his finger in righteous anger at the president of the Congregation, a man distinguished for learning and piety alike, and cried out: "You will have to answer to the Lord for the suffering of the poor. God much rather prefers His House to be used as a sleeping place by 'Motel the carpenter'—a very disreputable person but a homeless beggar—than as a place of worship by you." Not long after this incident, Salanter betook himself to the home of the man he had offended, to ask his forgiveness, but he never changed his mind with regard to the jurisdiction of his plan to turn the Synagogue into a poor-house.

**A** YEAR before this he had gotten himself into the bad graces of the spiritual leaders of Wilna. In the year of the frightful cholera epidemic Salanter, after having taken counsel with a number of physicians, became convinced that in the interest of the health of the community it would be necessary to dispense with fasting on the Day of Atonement. Many a Rabbi in this large community was inclined to agree with his view, but none of them could gather courage enough to announce the dispensation publicly. During the several years of his stay in Wilna he lived strictly the life of a private man, and in his humility would not decide a question of ritual, not even if it occurred in his own house, but would refer it to one of the local Rabbis. When he saw, however, that none of them would act in this case, he thought self-assertion to be his highest duty. He affixed announcements in all Synagogues, advising the people not to fast on the coming Day of Atonement. Knowing, however, how reluctant they would be to follow his written advice he, on the morning of the Day of Atonement at one of the most solemn moments of the service, ascended the reader's desk. After addressing a few sentences to the Congregation in which he commanded them to follow his example, he produced some cake and wine, pronounced the blessing over them, ate and drank. One can hardly imagine what moral courage and religious enthusiasm this action of his required from a man like Salanter to whom obedience to the Torah was the highest duty. He found strength

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# THE LATEST ON THE NAZI FRONT

**S**INCE May the Hitler government has issued 26 orders directed towards moderation in the treatment of Jews in business, not because Hitler and his cabinet have changed their attitude towards Jews, but because German business demands it.

The latest of these orders, issued by Reich Commissioner of Justice Dr. Frank, instructs all officials of the Nazi Lawyers League to abstain from issuing orders on their own responsibility and from continuing to boycott, directly or indirectly, not only Jewish lawyers but any Jewish undertaking.

One of the most radical rulings is numbered I.A.C. 583/33, which was handed down by the Number 1 Court of the Berlin Labor Court. This ruling declared invalid the dismissal without notice of a Jewish lawyer who had been employed as legal adviser to a firm, and had been allowed to retain his right to practice because he had fought and been wounded in the war. But at the same time the court said that:

"In principle the fact that an employee belongs to the Jewish race is in itself not sufficient ground for dismissal without notice. An employer can no longer appeal to the boycott movement of April 1 to justify the dismissal. Neither the legislative measures of the Reich government nor the declarations of the authoritative quarters of the National Socialist Party give grounds anywhere for the idea that the National Socialist movement is striving towards a removal of all non-Aryans from German business and economic life. No employer can therefore cancel contracts now with his Jewish employees on the ground that otherwise he would be acting against the endeavors of the National Socialist movement. From April till May an employer might have been justified by the revolutionary conditions that existed at that time. But this is no longer possible."

**M**R. SCHMITT, the Reich Minister of Economics, who appears to lead a movement to give Jews slightly more freedom in business and the professions, has been supported by Herr Lenich, the Minister of Economics in Wurtemberg, who lately issued an order to all local authorities instructing them to see that there should be no bar against Jewish traders at the Wurtemberg annual fair. The order even provided that no discriminatory measures were to be practiced against non-Aryan workers or artisans; no specific anti-Jewish ordinances were to be issued throughout the state dealing with trading; Jewish artisans were to be permitted to sell their produce at public markets and bazaars and were to enjoy the same privileges as non-Jews; the police were to take special measures to protect Jewish traders at annual fairs and markets.

Some measure of further relief was provided in a court decision in East Prussia. In one locality there the authorities doubled the rate for gas and electricity for Jewish firms, the increase dating from April 1, 1933. The Jews appealed to the court, which annulled the increase, but only as of October 1st, refusing to allow a rebate. An appeal to the Prussian Landesgericht, the higher court, granted the requested rebate.

But against these concessions there is an ever-growing crop of repressive orders and persecution incidents. Jewish participation in the All-German Industrial Exhibition, which will be held in Berlin early in the New Year under the patronage of Hindenburg and Goebels is prohibited. An announcement in the *Berliner Boersenkurier* states that no Jews will be permitted to take part in the exhibit and no articles made by Jews will be displayed. "Special efforts are to be made," the announcement reads further, "to attract as many visitors from abroad as possible. The Exhibition will be designed to show what German workers can do with German materials, and will be under the slogan, 'German nation and German materials.' There will be a special Racial Section at which foreign visitors will see how Germany is dealing with the Racial problem."

A catalog of the latest oppressive measures and official incitement to Jew hatred may be given as follows:

Dr. Klagge, Prime Minister of Brunswick, addressing the Economic Convention meeting recently at Frankfurt, said:

"The difficulties of the German economic situation are due to race-alien contortionists who are exploiting the economic situation. It is to the credit of our merchants that they already have made a big effort to eliminate this foreign element. I am convinced that the National Socialist movement will completely destroy the alien spirit among our merchants. That is our aim."

**T**HE Land Settlement Bank has announced that it will not grant credit for land purchase (under a recent land settlement law) unless the applicant can prove that he is of pure Aryan descent.

An article by Dr. Fromherz in the *Juristische Wochenschrift*, which is edited by the Dr. Frank noted above in connection with alleviation of anti-Jewish boycotting, gives the opinion that German publishers may cancel contracts with non-Aryan authors.

In the former principality of Schaumburg-Lippe advertising from Jews is refused in the only newspaper there, the *Schaumburg*.

At the convention of the All-German Association of Grocers, Fruit and Vegetable Dealers it was resolved that no member of the Association may purchase from Jews.

A new order issued by the Ministry of Labor bars doctors, dentists and dental mechanics from work in Public Health Insurance Clinics in towns over 100,000 population. Gentile doctors whose wives are Jewish are in the same outlawed class. Only those non-Aryan doctors whose sons or fathers fell in the war, and those women doctors who lost their husbands in the war, are excepted. As a commentary on this order, the same day it was issued all the dental clinics in Berlin attached to the Berlin Sick Funds, and the clinics of many labor unions were forced to close because of the lack of experienced dentists. However, the drive against Jewish medical practitioners is to continue unabated, for at a recent meeting called by Dr. Frick, the Federal Minister of the

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# HEBREW TODAY

By MORDECAI HALEVI

THE prominent position Hebrew has occupied in the life of the Jew throughout the ages of his dispersion is well known. Perhaps less known, but none the less a fact, is the prominence Hebrew enjoys even now in a good many lands, where Jews are settled in more or less compact masses. Only in America, in spite of its four million Jews, the position of Hebrew is weak indeed, and its influence upon the life of the average Jew is negligible.

Since the first article of E. Ben Yehuda in the *Hashachar*, some fifty years ago, the problem of turning Hebrew into a spoken, living tongue was placed before the Jewish world as one of its main conditions of revival. To be sure, Hebrew was all along living, not alone in the religious sense, but also in the constant interrelationship of the Jews, such as business correspondence, and literary and educational activities. However, with the breaking down of the ghetto walls in most of the European countries, and with the many opportunities offered to the Jews of availing themselves of the rich foreign cultures, the importance of Hebrew as a unifying agency began to weaken, and as a factor useful in worldly matters, it lost meaning entirely.

This state of affairs prevailed and still prevails in the West European countries, such as Germany, France, and England, and is predominant alike in our own country.

In a sense, Hebrew shared the lot of its sister tongues, Greek and Latin. When the utilitarian spirit conquered and inherited the place of the former ideal of liberal education, Greek, as an old but now dead language, was removed from the high school curriculum entirely, and Latin too, while yet holding out, is consistently giving way, and will soon be shifted to the college level only, where it duly belongs. Hebrew was no exception. No one will question its importance in general. One would even consider it essential to the career of a Rabbi or a Hebrew teacher, but the masses fail to see in it any market value, for which it is worth while sacrificing one's boy's or girl's many years of study. The modern religious practices too seem to allow such an attitude, for the Bible, prayers, etc., can all be gotten in translation, and where the Hebrew prayer is still recited, the ability to read does not necessarily imply the understanding of Hebrew.

WHAT brought about a complete change, in the status of Hebrew as a living language, and what

will ultimately affect Hebrew in America as well, is the recognition of Hebrew as a living, spoken modern tongue, with all the practical and useful implications that go with all modern languages as such.

It was Palestine as the center of Jewish national rebirth that made the revival of Hebrew imperative. The demand for a spoken Hebrew was to Ben Yehuda not a matter of ideology solely, but it was based upon the inherent conditions in Palestine, where already in his day the *Yishuv* presented a medley of Jewish settlers from various lands, with a babel of tongues. The need of Hebrew as a unifying and integrating agent was self-evident and at least theoretically recognized by all, although it demanded a great deal of courage, effort and perseverance on the part of Ben Yehuda and his colleagues.

ONCE started, however, it continued to progress until it reached the immense proportions of to-day in Palestine proper as well as in some other centers of the Jewish diaspora.

All of us are aware by now of this fact, for even in America we hear sometimes Hebrew spoken by adults and children. We are also reminded sometimes of the existence of a Hebrew movement in our midst. Few, however, realize the full extent and significance of the Hebrew revival in a measure to make us feel both proud of this newest miracle and desirous of affiliating ourselves with it by way of direct participation.

What strikes the Palestinian tourist mostly is the Jewishness of the country, as it is evidenced by the many signs of the living Hebrew. The children and the youth all speak Hebrew. The adults nearly all know it and make

use of it. Hebrew is recognized by the government as one of the three official languages of the country. The stamps, the coins, the street and store signs are in Hebrew; you can use it in the court, in the police station, on the railroads, and it is one of the media of official publications. The whole school system—from kindergarten, through elementary and high school, culminating in the Haifa Technicum and Jerusalem university—catering to some thirty thousand learners of all ages—is based upon Hebrew as the language of instruction of all subjects. The Hebrew press shows unique and remarkable growth, comprising as it does some three dozen of dailies, weeklies and monthlies, of informational, trade and business, professional, scientific

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## MORNING SONG

By SOLOMON IBN GABIROL

(Translated by Alice Lukos)

AT dawn I seek Thee,  
Refuge and rock sublime—  
Set my prayer before Thee in the morning,  
And my prayers at eventime.  
I before Thy greatness  
Stand, and am afraid:  
All my secret thoughts Thine eye beholdeth  
Deep within my bosom laid.  
And withal, what is it  
Heart and tongue can do?  
What is this my strength, and what is even  
This the spirit in me too?  
But verily man's singing  
May seem good to Thee;  
So will I thank Thee, praising, while there  
dwelleth  
Yet the breath of God in me.



# DISCUSSIONS IN THE BRITISH PARLIAMENT ON PALESTINE

*(The following is a transcription of some of the questions asked and answered in the House of Commons, recently.—Ed.)*

**M**R. BARNETT JANNER asked the Secretary of State for the Colonies whether the attention of the Government had been drawn to the large immigration of Arabs from Transjordan into Palestine; and whether the Government proposed to take any steps in regard thereto?

Sir P. CUNLIFFE-LISTER: The answer to both questions is in the negative.

Mr. JANNER: Has any restriction been placed upon Arabs coming from Transjordan into Palestine irrespective of whether there is employment for Arabs in Palestine or not?

Sir P. CUNLIFFE-LISTER: No, Sir; there has never been any restriction on Arabs moving from Transjordan to Palestine, or from Palestine to Transjordan. Any such restriction would, I think, be a complete breach of the Mandate. But I think I ought to add, as the suggestion has been made that there is an enormous amount of migration, that in the latest figures I have available, namely, those of the 1931 census, the estimate is that, between 1922 and 1931, the addition to the population of Palestine due to migration from Syrian country districts and Transjordan did not exceed 4,000.

Captain P. MACDONALD: Can my Right Hon. Friend give the number of Jews who have migrated to Palestine in the last few months?

Mr. JANNER: Has the Right Hon. Gentleman any figures showing the number of migrants from Transjordan into Palestine at the present time; and is any account taken of the employment which is available for Palestinian Arabs, in order that these migrants into Palestine may not remain unemployed?

Sir P. CUNLIFFE-LISTER: I have no recent figures, nor could any figures be obtained, because there is perfectly free movement between Palestine and Transjordan, and between Transjordan and Palestine—

Colonel WEDGWOOD: Not for Jews.

Sir P. CUNLIFFE-LISTER: —and it would be a plain breach of our duty under the terms of the Mandate to put any pressure upon them.

Mr. JANNER: Does that apply to the migration from Palestine into Transjordan of Jews as well as Arabs?

There was no answer.

**S**OME days following this exchange another discussion took place.

Sir ALFRED KNOX (C. Wycombe) asked the Secretary of State for the Colonies if he would state the reason

why the number of immigrants permitted to enter Palestine in the first eight months of the present year was over five times as great as the number immigrated during each of the two preceding years.

Sir PHILIP CUNLIFFE-LISTER: The main reason for the increase is the great improvement which has recently taken place in the economic position of Palestine. This has rendered the country attractive to immigrants of the self-supporting class, and has also made it possible for the High Commissioner to approve larger half-yearly quotas for the admission of immigrants of the wage-earning class.

Sir ALFRED KNOX: Is it not more than probable that this large increase in the number of Jewish immigrants was the direct cause of the Arab revolt?

Sir P. CUNLIFFE-LISTER: No, sir. I cannot accept that statement.

Sir ALFRED KNOX: Is it not an extraordinary coincidence that there has been this enormous increase?

Sir P. CUNLIFFE-LISTER: I regret that that suggestion has been made. The policy of H. M. Government carried out absolutely impartially by the High Commissioner, is that immigration into Palestine is strictly governed by the absorptive capacity of the country.

Mr. WEDGWOOD (Lab., Newcastle-under-Lyme) asked the Secretary for the Colonies whether, as a result of the Arab riots in Palestine, he was making any change in the policy of admitting Jews into Palestine.

Sir P. CUNLIFFE-LISTER: No, Sir.

Mr. WEDGWOOD: Are we to understand that the riots against Jews has any connection with the round-up and deportations now going on?

Sir P. CUNLIFFE-LISTER: That has nothing to do with this question.

Mr. WEDGWOOD: Is the rounding-up and deportation of Jews in Palestine an old or a new policy?

**S**IR P. CUNLIFFE-LISTER: The Right Hon. Gentleman is not helpful. The total number of immigrants who can be admitted to Palestine must be the number authorised by the High Commissioner. It is in the best interests of all concerned that immigrants to Palestine should come through the proper channel.

Mr. WEDGWOOD: As about 20,000 have come in does he contemplate deporting them and sending them back to Germany?

The Minister did not further reply.

Mr. WEDGWOOD asked the Colonial Secretary whether the proposed Legislative Assembly for Palestine would be given control of the police.

Sir P. CUNLIFFE-LISTER: The establishment of the Legislative Council has never been intended to supersede the Executive Authority of the High Commissioner.



# THE JEWS IN INTERNATIONAL BANKING

By PAUL EINZIG

*(Mr. Einzig is a noted English authority on international banking. This article was written for the London Banker and discusses a subject which has created the most damaging misconceptions. The legend that Jewish bankers have a stranglehold on international politics, and particularly on international peace, should in these times be given the utmost realistic treatment.—Ed.)*

THE persecution of the Jews in Germany since the advent of the National Socialist regime has brought the Jewish question with all its aspects into the limelight. Among others, the role played by the Jew in international banking has been the subject of much discussion lately. As the knowledge of the public of the facts is far from adequate, it would not be perhaps inopportune to devote an article to describing the position occupied by Jews in the banking systems of various countries.

It is often stated in certain sections of the press:

- (1) that the Jews have absolute control over the banks;
- (2) that Jewish bankers are allied in some form of block for the defence of Jewish interests; and
- (3) that they use their powers to the detriment of the countries in which they operate.

The extent of the control of Jews over the banks varies widely according to countries. In no case is it sufficiently general to justify the contention that they have absolute control over the banking resources and banking activities of any country. Unquestionably their relative importance in banking is in almost every country out of proportion to their numerical strength related to the total population. This, however, is a natural consequence of the fact that, for many centuries, Jews have been specializing in banking. In countries whose population is not particularly gifted in that direction, the Jews have succeeded in occupying and retaining a prominent position in banking. In countries, on the other hand, whose nationals are themselves capable of running their banks, the relative importance of Jews in banking is small.

IT is a fact not equally known that Great Britain is among the few countries where Jews have relatively the least influence in banking. Considering that the Jews in this country have not been subject to any form of persecution or disqualifying discrimination, and have enjoyed for a long time past full civic rights, it speaks well for the banking abilities of the English people—and, perhaps to an even greater degree for those of the Scottish people—that they have been able to hold their own in free competition with the Jews. Those who talk about the predominant Jewish influence in British banking ought to be reminded that there is not a single Jew among the directors of the Bank of England, and hardly any among the directors of any of the "Big Five." Even among the banking firms the Jewish element does not

by any means predominate. In fact, Jewish banking houses of international standing could be enumerated on the fingers of one hand; they are N. M. Rothschild & Sons, Samuel Montagu & Co., M. Samuel & Co., Seligman Brothers, and S. Japhet & Co. Most other leading banking houses are essentially non-Jewish. In various sections of the London financial market, it is only the bullion market in which the Jews predominate. Their relative influence in the foreign exchange market has declined to a fraction of what it used to be as a result of the extension of foreign business by the joint stock banks. Although there are many prominent Jewish Stock Exchange firms, in the aggregate they form a small minority. As for the money market, it is essentially non-Jewish.

In France the leading commercial banks are not under Jewish influence, although they are not so exclusively non-Jewish as the British clearing banks. Among the banking houses, the French Rothschild, Lazard Freres, and Dreyfus occupy prominent positions, but the influence of Protestant banking families, strongly represented on the Board of the Bank of France and of the commercial banks, is at least equal in the sphere of "la haute finance" to that of the Jews.

JEWISH influence is of little significance in Swiss banking. On the other hand, in Holland, where the intermingling and assimilation of Jews have attained a high degree, they are strongly represented in the private banks. The penetration of German banking influence in Amsterdam after the war was to a great extent Jewish.

In the United States, the banking house of Kuhn, Loeb & Co. is a class in its own among the Jewish banks. Apart from this firm, Jewish influence in American banking is not particularly strong; it is, indeed, much less significant than is generally assumed.

In Central and South-Eastern Europe, Jews have gained considerable prominence in banking. In Austria and Hungary banking is, and always has been to a greater extent under Jewish control. Discrimination against Jews in Hungary and Roumania never went so far as to interfere with their position in banking. In the Balkan States—with the exception of Greece where the Greeks themselves are born bankers—the Jews who emigrated from Spain centuries ago play an active part in banking.

In Germany Jews have occupied a very important position, both in commercial banks and in private banks. Many of the old family banks in Frankfurt on the Main are Jewish, and so are the Warburgs in Hamburg, the Berliner Handels-Gesellschaft, the Bleichroeders and the Mendelssohns in Berlin—to mention only a few. There were a number of Jews on the board and in the management of the "D" banks. As a result of political pressure during the last few months, most of the Jews in the commercial banks have had to resign their posts.

The stories about some sort of alliance of Jewish banks can safely be dismissed as untrue. The truth of the  
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# NO UNITY IN LOCAL JEWISH LIFE

By ELIAS I. GODOFSKY

**J**EWRY is verily a scattered unity. Despite its unity in religious spirit, the folk of Israel is scattered in numbers and because of that the plight of the Jew is difficult of improvement.

The spirit of religion has to do with the whole life, with every detail and power; but, above all, it means an infinitely higher concept of life which recreates the whole being. In that spirit, the Jew is united. The ancient Hebraic prayers are exaltations of the Jewish religious spirit.

Since the Jew has proven himself capable of acquiring this spiritual training, Houses of Worship are primarily dedicated to the inculcation of this spirit in the hearts and minds of the folk of Israel. But, unfortunately for the Jew himself, the work of the Temple ceases at this point.

national affairs. However, there does not exist a central organization, representing all Jewry, in matters pertaining to the political welfare of the Jew. That is the primary reason for the small percentage of recognition that the Jew receives in appointments and nominations to public office. In Brooklyn, for example, the Jewish people represent 47% of the total population, 39% of the voting population, and yet only 11% of our public officials are of the Jewish faith.

For political expediency alone the leaders of political activities in this borough would give the Jew greater recognition; but these party managers can not receive the approval of a central organization for Jewish candidates.

Let me cite a practical example of what I mean. If a Catholic is to be appointed to a certain position in the

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*The following table has been compiled to show the lack of representation of Jews in both elective and appointive public offices in the entire City of New York as well as Brooklyn:*

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JUDICIARY		EDUCATION	
27 Supreme Court Judges (2nd Dept.)	3 Jews	7 Commissioners of Education (City)	1 Jew
27 Supreme Court Judges' Secretaries	2 Jews	9 Members of Board of Superintendents (City)	1 Jew
5 County Court Judges (Kings)	1 Jew	32 District Superintendents (City)	3 Jews
8 Children's Court Judges (City)	1 Jew	16 High School Principals (Kings)	2 Jews
16 Special Sessions' Judges (City)	2 Jews	EXECUTIVE	
16 Municipal Court Judges (Kings)	4 Jews	5 Borough Executives (Kings)	1 Jew
8 Appellate Division Judges (2nd Dept.)	1 Jew	8 Members of Board of Estimate (City)	1 Jew
24 City Marshals (Kings)	8 Jews	LEGISLATIVE	
		24 Aldermen (Kings)	2 Jews
		23 Members of State Assembly (Kings)	8 Jews
		8 State Senators	2 Jews
		8 Congressmen (Kings)	1 Jew

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Jewry must become a unity—united in numbers as well as in spirit. Then the steadily mounting wave of anti-Semitism can be broken. But as long as the Jews—whether Reformed, Orthodox or Conservative—remain scattered, anti-Jewish feelings even in New York City will not subside.

Efforts have been made many times to unite the Jews in numbers (as they are united in spirit) in order to effect greater social, political and communal recognition. But each time the plans were defeated by the selfishness of the individual Jew himself. If only the spirit of unity of numbers could permeate the Jewish people as has the spirit of religion itself, then the lot of Jews would indeed be a happier one.

It remains, therefore, for the Temples to spread the propaganda of the need for solidity of Jewish numbers. Some central agency should be set up to unite the Jews of Brooklyn. Of course, there is the Federation of Jewish Charities which represents an almost united Jewry in philanthropic activities and the American Jewish Congress which represents American Jewry in national and inter-

city government, the political leaders receive the names of several candidates from different sources. However, the man who is selected finally has the approval of his people, as voiced by either the Cardinal or the Bishop. On the other hand, if a Jew were to be named, he could not receive approval from some central agency representing his people. Such a body does not exist. Therefore, rather than to antagonize different groups of Jewish people who may favor the appointment of several different Jewish candidates for public office, the political leaders name some one from a different race who bears the approval of the spokesman for that race.

Common sense, then, dictates that the Jews, particularly in Brooklyn, should immediately take steps to mould together some central, united body, representative of a majority of Jewry, to act in such matters as I pointed out above.

Jewry should become a unity—united in spirit and also in numbers. The best interests of Jewry would thus be served.



# OTTO H. KAHN — "JEWISH" BANKER

By JOSEPH WOLFE

IN another part of the *Review* is published an article by Paul Einzig, the British financial expert, on the Jew in international banking. The influence of a banker's Jewishness on the business he transacts has long been a matter for the exercise of non-Jewish criticism. This is especially true today, when Germany is raising its voice from the parapets in denunciation of the Jew in finance.

Therefore it might be interesting to give a light sketch of the foremost Jewish banker in America, and the Jewish man in the money business whose name is best known throughout the world today; namely, Otto H. Kahn.

If Mr. Kahn has ever aligned himself with any Jewish movement no publicist has ever heard of it. A partner of the firm of Kuhn, Loeb & Co., the firm which was once headed by Jacob H. Schiff, and which includes Felix Warburg as another partner, Mr. Kahn might be expected to take some interest in Jewish affairs. But Mr. Kahn seems to have kept himself scrupulously clear of any such interest.

Not that any Jew should condemn Mr. Kahn for his attitude. Mr. Kahn is no less indifferent to Jewishness than thousands of his compatriots, and these are in no way ostracized because of their indifference. It is only in connection with the legendary non-Jewish conception of what a Jewish banker is that the career and personality of Otto H. Kahn as a Jewish banker might be noted.

At the same time it should be stated that Mr. Kahn's personality in no way seems to conflict with the financial policies of Kuhn, Loeb & Co. Since Mr. Schiff's death he is probably the leading partner in the firm. However, even during Mr. Schiff's lifetime, not much Jewishness could be extracted from the dealings of the firm. What made Kuhn, Loeb & Co. famous, and what contributed most of its wealth, was its reorganization and financing of railroads. The Union Pacific, the Baltimore and Ohio, the Pennsylvania, the Chicago and Northwestern, the Delaware and Hudson, the Illinois Central, were some of the big roads with which Kuhn, Loeb & Co. were concerned.

THE one Jewish interest, which at least this writer knows of, that Mr. Kahn possessed, was in Maurice Schwartz' Yiddish Art Theatre. When that enterprise was finding its heaviest plodding a few years ago a friend of Mr. Schwartz—and, it may be vaingloriously stated, at this writer's suggestion—wrote to Mr. Kahn for his support. Mr. Kahn invited him to his office, heard the story of the Yiddish Art theatre, and later sent Schwartz a thousand dollars.

But of course the Yiddish Art Theatre, as its name so definitely implies, is an art institution, and Mr. Kahn has been a benefactor of art all his life.

\* \* \*

Otto Herman Kahn was born in Mannheim, Germany, on February 21, 1867. He was one of eight children. His father was a well-to-do banker and the Kahn home,

like the homes of many of the wealthy German Jews, was a gathering place for artists. Young Otto's first ambition was to be a musician, and he did learn to play the cello. Another brother was permitted to enter art and became a professor at the Berlin Royal Academy of Music, but as soon as he reached seventeen Otto was given a berth in a bank at Karlsruhe, near Mannheim.

The story runs that he was treated as an ordinary office boy in this institution, and that his main work was to clean out the inkwells, run on errands and purchase the lunches of the clerks.

Mr. Kahn, who has made it a policy never to discuss his life for publication, has admitted that this story is true. "And it was a salutary training," he said, "for it taught discipline and order. One must learn to obey before he is fit to command. It instilled a proper sense of one's place and emphasized that the most humble duties must be performed conscientiously and without any loss of self-respect. I suppose I must have wiped the inkwells fairly satisfactorily, for it was not long before I was promoted and had another novitiate to clean my inkwell and fetch my lunch."

Mr. Kahn remained three years at the bank, not neglecting during this time to keep up with his music studies and his artistic education generally. Then he went into the army and served as a hussar for a year.

HE was now considered ready for the broadening effects of foreign experience and was sent to the London agency of the Deutsche Bank. It was intended of course that he should return to Germany and take his place in the family bank. But the young man became so fond of the English life and of English institutions that he did the radical thing of renouncing his German citizenship and becoming a naturalized Englishman. It was the democracy of the English as against the autocracy of the Germans which appealed to Kahn and caused him to adopt the new nationality.

He was recognized as a talented young banker and the banking house of the Speyers now sent him to their New York office. Thus Mr. Kahn came to the United States. He landed in New York in 1893, at the age of twenty-six, with the intention of making his stay temporary. But the new land, the new people, and the new life he found here affected him even more strongly than had the life of England. In time he assumed American citizenship.

Having moved in the circle of Jewish bankers it was natural that he should marry within that circle. Three years after his arrival Addie Wolff, the daughter of Abraham Wolff, one of the early members of Kuhn, Loeb and Co., became his wife. And with this act his active association with Jewishness seemed to end.

A year later he joined his father-in-law's firm and now entered upon his dual career: that of a banker during business hours and a patron of the arts out of business hours. It was Edward H. Harriman, the railroad financier, who gave him this advice regarding his artistic activity:

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# HEBREW TODAY

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and cultural content, published for child, youth and adult.

**D**RAMA, and of the best, as well as opera, serious as well as comic, entertainment, recreational enterprises of all sorts, such as concerts and lectures, all, without exception use as the medium of interrelation and expression the living spoken modern Hebrew. In short, Hebrew functions in Palestine in every respect, in the same manner, and as far as the Jews are concerned, in the same degree as English is functioning here or French in France.

Does that imply that the newcomer is lost in Palestine, without the knowledge of Hebrew? Not in the least. As in any land of intensive and continuous immigration many languages are spoken there simultaneously, and one is at liberty to use the one nearest to him in his daily affairs. Nevertheless, culturally, educationally and politically, one cannot continue to live in Palestine without the possession of Hebrew.

When we turn from the Jewish homeland, where the spread of Hebrew is, to some extent at least, natural—to other centers, we are bound to be no less pleasantly surprised at the unexpected phenomenon of Hebrew revival.

Little Lithuania, with its 150,000 Jewish souls, has well earned for itself the name of the second Palestine. There, too, Hebrew controls the Jewish school system as the language, in which instruction is given in all subjects of the curriculum, such as history, geography, mathematics, etc. The *Tarbut* organization, which guides and supports Hebrew education in several East European countries counted eleven years ago not less than seventeen gymnasia in Lithuania (high school college combinations) besides a great many elementary schools and kindergartens. It is believed that about 50 per cent of the Lithuanian Jews of both sexes speak Hebrew freely.

Similarly, and on a far greater scale yet, is the Hebrew culture pulsating with youthful life in Poland and Roumania, where the Jewish population is so much larger, three and one million respectively. How significant is the fact for us, that in the last government census in Poland which took place a couple of years ago 250,000 Jews officially registered Hebrew as their mother tongue.

Three main reasons lie at the bottom of the Hebrew revival in Eastern Europe. One is the density of Jewish population there, which has for hundreds of years valued highly and guarded zealously the fountain of Jewish learning. Who does not remember the great name of Vilna, Mir and Volozin, Lydda and Slobodka, and these are but a few of the many renowned seats of learning, the Yeshiboth. The modern spirit changed somewhat the form, added to the content, but kept the tradition of Hebrew culture undiminished. Another reason may be found in the so-called minority rights which were accorded to the Jews in those countries by the Versailles treaty. These gave them the opportunity to develop their life, culturally at least, along national lines.

Their schools were thus recognized by the governments and were even at times subsidized by the state. In truth, these rights were mostly paper rights, and the malice of the various governments together with the appalling poverty of the masses were so detrimental as to nearly cause the collapse of the whole Jewish school system. However, the Jews held on and still continue to hold on tenaciously to these theoretical rights of a national minority through all the hardships and despite many obstacles.

The third reason for the spread of Hebrew in these countries is the direct influence of Palestine. To East European Jewry, Palestine is not a dream, a utopia, or a good wish for a distant future, but an actuality of the first order. Every other Jew can be said to consider himself a candidate for a settler in Palestine. Witness the *Hecholutz* organization, which counts over 100,000 young men and women among its enrolled membership, who are given training in agriculture, in trade and in Hebrew while anxiously awaiting their turn to enter the promised land. A similar number probably makes up the rank and file of the other groups in the Zionist movements who, while differing in certain essentials of their social-political credos, have all written Hebrew with bold letters on their respective banners.

**A** MOST interesting instance of the potency of Hebrew as a living factor is presented to us by the last Zionist congress in Prague. Whoever is acquainted with the history of these historic gatherings knows well the place which Germany occupied in the official deliberations. After the war and the issuance of the Balfour declaration, English too had been accorded a position of importance. Hebrew, on the contrary, while being recognized long since as the official language of the Jewish people, played a very insignificant role during the congresses; if it was used at all, it was done so only in the spirit of demonstration and as a matter of propaganda. Not so at the last congress. Seventy-five per cent of both delegates and guests knew Hebrew and could use it to perfection, and it naturally became the major medium for deliberations, accepted by all and disputed by none. All correspondents agree in their opinion that this was the first real Hebrew congress.

In view of the above we are not to be surprised to see some influence at least extend over the ocean even unto our shores. In its nature Hebrew education in America is still preeminently religious, stressing as it does the knowledge of the Bible and some kindred subjects, utterly disregarding the modern elements of the Hebrew literature and culture. Hebrew is here sometimes used as a method to further the studies mentioned, with the absence, however, of preparatory kindergartens on the one hand, and with the limited time the American public school allows us to snatch for our purposes on the other. Little indeed can we hope to achieve. Our hope does center only in the few on top, i.e., those of our more able who stay in school long enough to graduate; and are willing to continue their Hebrew studies for an additional number of years. Great

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# IN THE PERSONAL COLUMN

By A. Z.

**A**FTER some fifteen years as a newspaper cartoonist, Joseph Foshko has asquired recognition as a painter.

Yiddish readers will recognize the name "Foshko." It is the signature attached to hundreds of cartoons that have appeared in the *Jewish Day*. Every day, for a decade and a half, Foshko has come to his shabby and stained desk in the office of the *Day* and squeezed out a cartoon on a political or social theme. Foshko has the strong journalistic strain to enable him to draw cartoons, or rather, to conceive them. But back of the cartoons Foshko is the artist, and the cartoons were his daily meal ticket, to be bolted down summarily as one disposes of a lunch at noon.

Foshko came to New York from Paris, where he was a serious painter. But in New York cartooning on the *Day* gave him the opportunity of receiving a steady income and for a long time this modest financial security gave him also the opportunity of doing practically nothing in the way of art.

For a time he was obsessed by an interest in the theatre. This culminated in his designing the scenery for Maurice Schwartz' production of Perez Hirschbein's "Die Puste Kretchme" and his marrying one of the Adler daughters, Julia.

**D**URING this theatrical period it was hard to get his thoughts on anything else and in his zeal he even took to directing the inevitable group.

To the relief of his friends the obsession abated and one day it became known that Foshko had bought an old "flivver," as a Ford car was known back in 1928. Inquiry revealed that he was touring about the city painting.

For several years he painted, mostly outdoor scenes. His home in Sea Gate became stocked with the canvasses. Occasionally a friend went out to see them. Presently they found their way into the Gallery No. 13. (on West Thirteenth Street).

A few months ago the conductor of this department sat in the back room of this gallery, a solitary spectator, while the obliging proprietor exhibited before him a number of Foshko's paintings.

"I think he's a coming man," he said.

A few weeks ago Foshko held his first exhibit at the gallery and attracted the attention of all the critics. It is reported that about two thousand dollars' worth of Foshko's paintings were sold as a result of the showing. Foshko is not likely to exchange his Ford for a Hispano-Suiza or move into a duplex apartment on 57th Street on these receipts, but if you ask any gallery proprietor, two thousand dollars income from an unknown artist's first show comes with the frequency of sunshine in London.

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**A**NOTHER artist who should be in the public spotlight now but unfortunately—for the public—is not, is Louis Keila. Keila is a sculptor. He has done the portraits of President Harding, of Adolph Lewisohn and of other distinguished or interesting people. His

work in portraiture is remarkable for its graphic shrewdness, its revelation of character.

About seven years ago he brought a waterfront man into his studio, a great, elderly fellow with a shaggy face and beard. It was Keila's custom to seek out all sorts of street characters to model. With bums and urchins he had a special sympathy. He began to model the head of this man and after he had made a preliminary sketch it occurred to him that it bore the outlines of Walt Whitman. He changed the sketch and from that time onwards gave himself almost completely to a head of the poet.

He worked on the bust for four years. It underwent numerous changes. He moulded the head in gigantic proportions and the clay mass was about a yard wide and deep. It was the first thing you saw in the studio and the last to impress you.

The Whitman head became akin to a religion with Keila. Not one moment was he satisfied with it. Ceaselessly he worked, trying to bring out of the cold clay the fire that animated Whitman.

His hope was that this portrait would eventually be used for a memorial. One night he left his studio to visit a friend and stayed overnight. The next morning he read in the papers that the building in which he had his studio had burnt down. Frantically he rushed to the gutted structure—the Lincoln Square Building at 66th Street and Broadway—and found his works, battered, burned and crushed, buried among the debris.

He came out of those ruins naked. All his works, all the works over which he had labored a lifetime, were gone. And the most shapeless mass of them all was the head of Walt Whitman.

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**T**HIS department and Eddie Cantor have never been friends. Cantor's humor, this department has iconoclastically reiterated, is, to put it alliteratively, hoakum and hooey, thick and thin. Also, his business instincts are too pronounced, and Ida and the girls and Rubinoff are becoming a pain in the ears.

However, there is an interesting story to be told of him. Some time ago he developed a trade-mark vocalism for the air sounding like a cackle. This got over very well, and was on the way to taking its place with "Vass you dere, Sharlee," and similar gems, when he received a note from Ring Lardner, who was ill in a hospital, asking him to call.

Cantor hastened to the invalid.

"Do me a favor, Eddie," begged Lardner, "and stop that cackle. It annoys me."

All Lardner's friends knew how hopeless his case was. He was suffering from tuberculosis and the end was certain.

Cantor promised the cackle would be out, and though rubies and emeralds are not more precious to a comedian than a laugh-making device, he gave up the vocalism and it was heard no more on the air.

# THE SAINTLY SALANTER

(Continued from Page 5)

for his heroic action only in the thought that what he did was for the benefit of others. Many years later he used to dwell on this episode and thank with great joy his Creator for having found him worthy to be the instrument of saving many lives. He was convinced that many a person weakened by fasting would have fallen a victim to the frightful disease, and that therefore in making people eat on the great Fast he saved many lives. Others, however, did not share his conviction of the necessity of dispensing with the fast and he was severely censured by them, not only for what he did, but also for having assumed the authority belonging to the official leaders of the community. It is not unlikely that the unpleasantness created by this incident was one of the reasons for Salanter's leaving Wilna for good.

THE fear of being the cause, even in the remotest manner, of injury to the poor, was always present before his eyes. Once when, in obedience to the rabbinical ordinance, he was washing his hands before sitting down to a meal, his disciples noticed that he was exercising great care not to use a drop of water more than the minimum required by the law. In amazement they exclaimed: "Rabbi, does not the Talmud say that he who lets water flow abundantly over his hands will be rewarded with wealth in equal abundance?" "True, but I do not want to enrich myself at the expense of the labor of the water carrier," replied Salanter. He did not for a moment question the binding character of the rabbinical ordinance concerning the washing of hands before meals, but that did not prevent him from remembering and acting in accordance with his great moral principle.

At another time while walking on the outskirts of the city, he noticed the cow of a Jewish farmer straying away and trying to enter a neighboring garden belonging to a Gentile. Knowing the ill-feeling of the Gentile farmers towards their Jewish neighbors in that part of the country, he had no doubt that if the animal should be caught it would be killed or at best kept for a high ransom. He therefore attempted to lead the cow back to the Jewish farmer, but inexperienced as he was in work of this kind, he miserably failed in driving the animal back. Yet he did not give up the fight, and for several hours he held on to the cow, and in this way prevented her from entering the dangerous zone until he was released from his task by people coming along the road. To have permitted the cow to run its own way, he thought, would have been negligence in his duty towards the poor farmer.

No less cautious was he in avoiding offense to the sensibilities of the poor. He was passionately fond of snuff, but he denied himself the pleasure of taking it at sessions of the Charity Board, when the poor appeared to present their cases. He shrank from taking out his silver snuff box in their presence, lest its splendor cause them to feel their poverty more keenly.

He would at times refrain for days and weeks from

talking. Idle talk, indulgence in what is ordinarily called conversation, was abhorrent to him, and he employed it only as a means to brighten up people who were in depressed spirits. The silence he cultivated had its motive neither in the desire for self-mortification nor in that of expiation, but was the direct outcome of his highly developed sense of the purity of life. To his soul whatever was unspiritual was repugnant, and any inconsistency or discord between the ideal and the real was exceedingly painful to him. The average conversation, even of the educated, with its plentitude of insincerity and multitude of pretensions, shocked his spiritual sensibility to such an extent that he preferred silence to speech.

Salanter lived all his life in dire poverty, as a matter of choice, as there were many who would have considered it a privilege to provide him with comfort. He never accepted the position of Rabbi and only for a short time did he occupy a public office, that of the head of a talmudic school. He was firmly convinced that he could do his work best by being entirely independent of the public, and after a great inner struggle he decided to accept the offer of one of his disciples to support him entirely. This disciple was the only one from whom he accepted assistance, but only as much as was absolutely necessary to keep body and soul together. When Salanter's wife died he found a small sum of money among her effects which she had saved from the weekly allowance granted to her and her family by their benefactor. The money was distributed by Salanter among the poor. He argued, "The money granted to me by my disciple was for my needs, but not to enrich myself; hence I have no right to it nor have my children, the heirs of my wife, and as the original owner refuses to accept it, the poor have the next claim to it."

THOUGH an indefatigable student all his life and in great need of books, he never possessed a single volume. When he died, his room contained, beside a threadbare suit of clothes, nothing else than his *Tallit* and *Tefillin*. It would be a great mistake, however, to believe that Salanter, like the ascetics of other religions, idealized poverty as the loftiest individual state and sang its praises.

Judaism teaches that wealth is a blessing, as it gives time for ideal ends and affords exercise to ideal energies. Jewish saints, therefore, never denounced the possession of earthly goods, provided man does not turn the blessing into a curse by his greed and passion for money. The saint, however, knew also the high moral value of poverty: liberation from material possessions, freedom of soul, and manly indifference. Salanter's craving for moral consistency and purity was developed to such a degree that he could neither occupy a public office in the community nor accept comfort and luxuries from the hand of others. He for a time thought of becoming an artisan that he might be able to support himself by "the labor of his hands," but when he saw the impossibility of such a plan, he gladly submitted to a life of want and hardship.



# CLIPPED WISDOM

**T**HE spectacle of Hitler putting up millions to keep a Jewish department store going is no funnier than his failure to close up or seriously interfere with any of the great Jewish banking houses. The international Jewish banker was long one of Hitler's especial targets. This Jewish wretch was as Henry Ford once believed—at the bottom of all our human, and especially international, misery. It was he, who by the gospel according to Hitler, got Germany into the war and then got it out by making the villainous peace of Versailles. Yes, Hitler also charged that it was not Charley Dawes or Owen Young who made the debt settlements that bear their names but the International Jewish bankers! Yet, except for those few Jewish banking houses who voluntarily went out of business, not one has been forced to close. Although he has been an absolute despot since March last, Hitler has not dared to lay hands on them. I know of one such house that declared that if it were further interfered with by the Government it would put up its shutters for good. In no time at all a representative of the Government called to ask it to go on. The truth is that Hitler found that his big business allies would not permit the driving out of the Jewish bankers because to do so would further seriously unsettle the already imperiled German financial world.

—OSWALD GARRISON VILLARD

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**I** DO not believe that the strategical aspect of the matter was kept in the forefront when the Balfour Declaration was made during the war. Indeed, proofs of this are to be found, should they be needed, in the opposition to the Mandate for Palestine, before certain strategical matters had become obvious, on the part of those who in all other matters such, for example, as the Suez Canal and the strength of the British Navy, always make their voices heard. I refer to the circles most nearly concerned with the defences of Britain and also to the service influences, that is the naval and military interests, of a certain powerful section of the Conservative Party. But with the building of the Haifa Harbor, the discovery of oil in Mesopotamia, the projected pipe line and railway from Haifa across the desert to Iraq, the whole situation changes. And we who, in season and out of season, have supported the Zionist programme upon idealistic grounds and have resisted the cry for evacuation and economy are quite prepared to welcome the aid of these new allies. Especially do we welcome this aid when it is realized that the harbour at Haifa will create a great commercial need for Palestine.

—COMMANDER J. N. KENWORTHY

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**T**HE fate of the German Jewish community is not a matter that concerns the Jewish people exclusively. Infinitely more is at stake than the fortunes of a group of German citizens. The first effect of the Hitler victory is that the enemies of political freedom and the exploiters of racial hatred are encouraged everywhere to follow his "glorious example." Let us not overlook that Hitler struck at German Jewry because he deemed the Jews "an element inclined to be on the left wing in the art of politics." He accused them of being a revolutionary ferment. The accusation was utterly false in the

case of German Jewry. Yet be that as it may, the international status of the Jewish people in general more than anything else served Hitler as an ideological justification for the murderous campaign which he unleashed against the Jews. The Nazis made it appear that the Jews were part and parcel of the advance guard of a new era of international collaboration and peace. That is why they had to be crushed and deprived of all semblance of influence in German national life.

—PIERRE VAN PASSEN

\* \* \*

**A** BOYCOTT against Germany is the safe and middle ground between doing nothing in the face of this monstrous menace and going to war against it. To do nothing in the present situation, merely to watch and wait, is impossible as it gives Hitler time to muster his power and grow strong. To make war upon Hitler would be fatal, as war settles nothing and would let loose upon the world new forces of violence and disaster. A boycott, to my mind, is a matter of sheer self-respect. How can any honorable man, be he Jew or Gentile, have traffic with this barbarian who has turned loose his troopers upon a land, to wreck its government, destroy its liberties, degrade its culture, torture and terrorize its inhabitants and scatter abroad its noblest spirits and greatest geniuses? Hitler has done murder, not so much upon a nation as upon humanity.

—JOHN HAYNES HOLMES

## Feuchtwanger's New Novel

**I**N Feuchtwanger's new novel, "The Oppermanns," as yet unpublished here, the cataclysm of Nazism comes upon an upper-class German-Jewish family, the Oppermanns, consisting of Martin, an ordinary business man in charge of the family furniture establishment founded by the grandfather, Immanuel Oppermann, Edgar, an internationally known physician and the propagator of the "Oppermann Cure," and Gustav, a literary gentleman of no great pretensions. Martin is married to the daughter of a titled Aryan.

The new Germany now begins to take its toll of the Oppermanns. The family is practically ousted from the control of the store. Martin's son is driven to suicide by the petty persecutions of a Nazi school teacher. Martin himself is given a forced acquaintance with one of the Brown Houses. Gustav, who is more outraged by the bad style of Hitler's book, "Mein Kampf," than by the leader's actions, is incarcerated in a concentration camp. Even the employees of the Oppermanns are persecuted, including the obsequious Markus Wolfson, who is accused of having a hand in the Reichstag fire. Wolfson happens to have no ear for music, so he makes it a policy of standing at attention whenever any tune is sung or played in case it should happen to be the "Horst Wessel," the Nazi anthem.

As to possible relief from this tyranny, Feuchtwanger finds it only in Palestine and in the victory of reason and humanity over the baser forces which now dominate Germany.

Feuchtwanger explains that he chose the name "Oppermann" because it may be both German and Jewish.

## Seinfel Dinner A Splendid Success

**M**ORE than four hundred guests attended the Testimonial Dinner tendered to our First Vice President, Mr. Henry Seinfel, on Sunday evening, December 10th. The affair was one of the most successful events held in the Center. This was due primarily to the splendid spirit of sociability that prevailed throughout the evening. Another factor was the limit which the committee placed on the entertainment and the speeches so as not to tax the patience of the guests.

At the conclusion of the splendid meal, prepared by the caterers of the Center, Messrs. Kotimsky and Tuchman, Mr. Frank Levey, chairman of the Social Committee presented the program of entertainment. It consisted of several numbers rendered by our Cantor, Rev. Samuel Kantor followed by the well known Yiddish Art Quartette, under the leadership of Mr. Oscar Julius.

Mr. Jacob L. Holtzmann, toastmaster of the dinner, then sounded a note of warning that the speeches must be brief. The first speaker was the chairman of the Dinner committee, Mr. Isidor Fine. He was followed by our president, Mr. Joseph M. Schwartz, and the honorary president, Mr. Samuel Rottenberg. The three speakers stressed the invaluable services rendered by the guest of honor in many capacities, whether as chairman of committees, trustee or officer of the institution. Dr. David Tannenbaum presented the greetings of the Center Aca-

demy to Mr. Seinfel, a member of its Board of Trustees. Prof. Louis Finkelstein of the Jewish Theological Seminary spoke of his admiration for Mr. Seinfel whose activities he watched for a great many years. The concluding address was delivered by Rabbi Levinthal who stressed the many-sidedness of Mr. Seinfel's interests in behalf of Jewish causes. In the absence of Mrs. Phillip Brenner, president of the Sisterhood, who was prevented from attending the dinner due to the loss she has just sustained in her family, Rabbi Levinthal brought the greetings of that organization. Concluding his address, Dr. Levinthal presented Mr. Seinfel with a life-size oil painting of himself executed especially for the occasion by Mr. Mark S. Joffe, graduate of the Imperial Academy of Art, St. Petersburg. A gift was also presented to Mr. Seinfel by the staff of the insurance company with which he is connected. Rabbi Simon Finkelstein delivered the concluding prayer.

A feature of the dinner was a miniature edition of the Brooklyn Jewish Center Review, dedicated to Mr. Henry Seinfel. The issue contained greetings from the United Synagogue of America, the Zionist Organization of America, the three presidents of the Center, Messrs. Samuel Rottenberg, Isidor Fine and Joseph M. Schwartz, in addition to contributions by Rabbi Israel H. Levinthal, Joseph Goldberg, administrative director of the Center, and Miss Ruth Seinfel, author and daughter of the guest of honor.

### PROF. SLONIMSKY'S LECTURES ON WEDNESDAY EVENINGS

Prof. Henry Slonimsky is delivering a most interesting series of lectures on the general subject: "The Psychological Background of Anti-Semitism" on Wednesday evenings in December. These lectures have received most favorable comment.

On Wednesday evening, December 27th, the concluding lecture of the season, Prof. Slonimsky will speak on the subject: "How Anti-Semitism May Affect the American Jew".

Prof. Slonimsky is connected with the Jewish Institute of Religion. He was formerly lecturer in Philosophy at Columbia University, Associate Professor of Philosophy at Johns Hopkins University and Professor at the Hebrew Union College.

Admission is free to Center members. A nominal charge of twenty-five cents is made to non-members.

### FORUM CLOSED ON DECEMBER 25th AND JANUARY 1st

Due to the fact that the intervening holidays fall on Monday evenings, the Center forum will be closed on December 25th and on January 1st.

The forum lectures will be resumed on Monday evening, January 8th and will continue until the end of the present season. The Forum Committee is now making arrangements for lectures to be delivered by some of the leading personalities in public life today. Their names will be announced in due time in the Center Review and in the weekly Bulletin of the institution.

### DR. G. F. BECK TO DELIVER A SERIES OF LECTURES ON PHILOSOPHY IN JANUARY

"A Philosopher Looks at the World" will be the general subject of a series of lectures to be delivered every Wednesday evening during the month of January by the well known lecturer and philosopher, Dr. G. F. Beck, director of the Labor Temple School of New York.

The subjects to be treated will be as follows:

1. "Why Philosophers are Rare"; 2. "Can We Know

for Certain?"; 3. "Philosophers and Madmen"; 4. "We Blame the Gods"; 5. "We Wook Into Ourselves". This course is intended as an introduction to the method of philosophy which is not a history of philosophy. The lecturer will show how some of the problems that bother every intelligent man and woman in the world today look when seen by the philosophic mind. Dr. Beck's lectures will be illustrated with quotations by Socrates, Plato, Spinoza and Schopenhauer.

Admission to the entire course of lectures will be free to Center members. To all others the charge will be only 25 cents per lecture.





# TID-BITS

By J. G.

**T**HE art of "schnorring" received its reward at the Seinfeld Dinner. The more than four hundred guests who attended the dinner proved that, contrary to general belief, the men who continually implore for the many causes in need of support do not lose in popularity thereby. You may resent it for the moment, but after the check has been signed you inwardly bless them for making you do a good deed.

\* \* \*

**A**NOTHER worth-while lesson was gained from this function. Dinner speeches *can* be made to be brief. It all depends upon the toastmaster. In this particular case, Mr. Jacob L. Holtzmann did a good job.

\* \* \*

**M**OST of the speakers had to fold up their carefully thought-out "unprepared speeches" and save them for some other occasion.

\* \* \*

**M**R. SAMUEL ROTTENBERG brought with him a long dissertation on how little money is appreciated by the community when compared with service. Needless to say this beautiful thought went the way of all other prepared speeches. The columns of the *Review* are open to you, Mr. Rottenberg.

\* \* \*

**T**HE large representation of the fair sex at the Kantor reception set many of us thinking.

## ANNUAL NEW YEAR'S EVE REVEL OF THE CENTER

Members of the Center are requested to mail in at once their reservations for the coming New Year's Eve Revel on Sunday evening, December 31st. The Social Committee, headed by Mr. Frank Levey, is planning a most enjoyable evening consisting of dinner and dance music by a fine orchestra, entertainment by Broadway artists, not forgetting, of course, a splendid meal a la Center.

The price has been set at \$5 per person to encourage the members and their guests to join the festivities at the Center.

The Social Committee requests those who are planning to join our New Year's Eve party to please make their reservations at once. This is absolutely essential to enable the committee to make proper arrangements for the affair.

## ANNUAL MEETING—JANUARY 18th

The Annual Meeting of the Center will be held on Thursday evening, January 18th.

The program will include:

- The Annual Message by our President, Mr. Joseph M. Schwartz;
- Reports of the past year's activities by chairmen of standing committees;
- Election and installation of officers, trustees and members of the Governing Board.

Please reserve the date.

**O**UR cantor, Rev. Samuel Kantor, felt impelled to deliver an address at the "Bar Mitzvah" party given in his honor by the Religious Service Committee. He wanted to prove how much he excels as a singer.

\* \* \*

**H**ARRY A. HARRISON, the toastmaster at the Kantor party, rightfully remarked, following the address delivered by Joseph M. Schwartz, that one need not be an orator to be chosen as president of the Center. He becomes one after election.

\* \* \*

**M**ANY correspondents have asked us why we have not mentioned Mendel Schachne of late. We simply waited for the announcement of his selection as a member of Mayor La Guardia's official family to extend our congratulations. In the meantime, Mendel Schachne is doing excellent work as the chairman of the Center Nominating Committee.

\* \* \*

**W**ITHIN three days apart, two one hundred per cent Center love matches united in marriage—Hilda Mormar to Dr. Lionel H. Bernstein on Thursday, and Helen Goldman to Lewis J. Rachmil on Saturday evening. Previous to that, youthful Gladys Gold married Benjamin Gross. The Center marriage mill is working overtime. May it prosper.

## THE INTERMEDIATE DRAMATIC CLUB

As usual, "the play's the thing"—but this time there are two plays. The Intermediate Dramatic Circle is ambitious. Due to a large increase in membership, the club is now rehearsing two plays, which are expected to be viewed by the public's critical eye, in a short time. At present we don't deem it wise to tell you too much about these productions, except that one is about a temperamental dramatic director (no references, of course!)—and the other about two Victorian romanticists, man and woman, who meet in a modern setting. Enough said!

Mrs. M. Abramson is more than pleased with the enthusiasm of the members—in fact, the members are so good that a few are even doing a third play in their spare time. It is "The Lost Silk Hat," by Lord Dunsany.

The Club is holding a Theatre Party, Wednesday, December 27th. The show will be either "Ah, Wilderness", or "Growing Pains".

Center members, girls and boys, ages 14-17 are eligible. Meetings are held Saturday nights at 7 o'clock.

## EASTERN PARKWAY ZIONISTS ELECT NEW OFFICERS

The Installation of the officers of the Eastern Parkway Zionist District took place on Wednesday evening, December 20th. Rabbi Levinthal installed the following officers: William I. Siegel, President; Max Herzfeld, Cyrus Levinthal, Milton J. Goell and Harry Zirn, Vice Presidents; Jacob A. Fortunoff, Treasurer; Harry S. Samuels and J. Buchholtz, Secretaries.

## JUNIOR BOYS

Nineteen members strong compose the Junior Boys Club of the Center. Meetings held every Saturday night demonstrate how interested the individual members are in the group. At one of the meetings in November a symposium was held on "How best can we stimulate greater participation in discussions and projects fostered by the club?" Many novel suggestions were offered and accepted. The group can look forward to greater accomplishments now than in the past.

On December 2, a Thanksgiving reception took place. The Junior Girls also took part and were well represented. About 40 members of both groups joined in the celebration. Before the skit, monologue, dialogue, and story telling, an impressive installation of officers was held. Mr. Cyrus Levinthal, chairman of the Center Committee on Auxiliary work inducted the new officers and spoke briefly on the relationship between Club and Center as reflected in the program of the Groups. Refreshments and dancing completed the program. The officers and members are to be congratulated on the excellent reception accorded to the installing officer and for the masterly presentation of the Thanksgiving program.

Reports indicate that Feldman, Kurshan, and Fish are well on their way to completion of their scrap books. (other members, wake up!)

The athletic tournaments are under way. Handball and ping pong now, others later. Whoever has not registered see Jules Wiener at once. Names of winners will be published in the next issue of the Review.

Jerome Kurshan discussed Current Jewish Events at the Chanukah meeting on December 16 and a majority of the nineteen members present joined in. This meeting was climaxed with a dreidel tournament l'Kovod Chanukah.

## JUNIOR LEAGUE

The executive committee held an important conference on November 27th to discuss and determine what the future program was to be. Many suggestions were offered, all for the betterment of the group. A schedule of future events was drawn up and submitted for approval by the membership at large. Plans for four debates and four lecture discussion meetings followed by a social hour were suggested as falling within the scope of interest of the members. Monthly dances were also arranged. The president, Milton Sarezky announces that he wishes to receive further suggestions as to subjects for discussions and resolutions for debate.

The Junior League held a dance and reception at the Center, Wednesday, November 29th, and enthusiastic members and friends joined in the festivities in celebration of Thanksgiving Day. This was the first event of its kind this season and augurs well for affairs scheduled for the remainder of the year. The new Social Committee's first success gives us a good insight into what may hereafter be expected.

At the meeting on December 21, Current Jewish Events were discussed by the members and plans for the next gala affair were made. Benjamin Englander of the Jewish Theological Seminary led in a discussion on the Value of Ceremonies in Religious and National Life.

The Junior League will meet on Thursday, January 4th and 18th at nine P. M. at the Center.

## THE "PEPS", THE GIRLS JUNIOR LEAGUE

The "Peps" are well in the throes of an active and enjoyable winter. The true spirit of the "Peps" is to aim higher and higher, and there is no telling what fine things will be accomplished before the season is over.

The Thanksgiving Party with the installation of officers was very much enjoyed. Mr. Cyrus Levinthal was guest of honor at the occasion, and delivered a sensible, direct message to the members. A little playlet called, "All on a Summer's Day" was part of the evening's program.

The "Peps" have some definite plans in mind. On Saturday night, December 23, they intend to attend the Maccabean Festival at Madison Square Garden, produced in honor of Chanukah. There will be a Chanukah edition of "Pep's Rally", the club newspaper. The girls are looking forward to Thursday, December 28. They are going to visit the News Building with their leader, Mrs. M. Abramson.

Those of you with extra pennies watch for the "Peps" Bazaar—coming soon. You will be able to purchase anything from kisses (chocolate) to fur coats (maybe).

Center members between the ages of 13-15 are welcome to become members. Meetings are held every Saturday night at 8 o'clock.

## SUNDAY AFTERNOON OUTING GROUP VISITING INTERESTING PLACES

The Sunday Afternoon Groups for Girls and Boys started the months' activities by visiting the Brooklyn Navy Yard where we saw two of the new cruisers under construction. The following week we witnessed a most interesting and well played soccer game at Commercial Field between the Newark A. C. and the Brooklyn Celtics. Our reserved seats for "Little Women at the Radio City Music Hall were just the thing for the theatre was turning people away. Needless to say the children really appreciated and enjoyed every moment of the performance. On December 10th the group attended the marionette performance of Judas Maccabeus at the Center, and the following Sunday the children visited the Ford Exhibition of Progress.

We are planning to visit the Jewish Theological Seminary and attend a performance of Alice in Wonderland and a hockey game at Madison Square Garden for the coming month.

Enroll your children and give them a chance to exercise their desire to see things.

The group is under the personal supervision of Mr. Moses Bernhardt who is assisted by a number of trained and experienced leaders.

## EXPRESSION OF CONDOLENCE

Our expressions of sympathy and condolence are extended to Mr. Alexander P. Hirsch, of 709 Crown Street, and to Mr. Reuben Hirsch, of 722 Montgomery Street, upon the death of their beloved father, Mr. Louis Hirsch, on December 16, 1933.



# NEW MEMBERS

*The following have applied for membership in the Brooklyn Jewish Center:*

Alpert, David  
Married  
Woolen Merchant  
Residence—551 Montgomery Street  
Business—220 Fourth Avenue, N. Y.  
*Proposed by Mrs. Phillip Brenner and M. Mendel Schachne*

Block, Miss Sylvia  
Mfg. Shirts  
Residence—570 Georgia Avenue  
Business—93 Worth Street, N.Y.  
*Proposed by Isidor Fine and Joseph M. Schwartz*

Coppermon, Herman A.  
Married  
Residence 1587 Carroll Street

Farber, Dr. David  
Married  
Physician  
Residence—865 Eastern Parkway  
Business—865 Eastern Parkway  
*Proposed by Henry Seinfel*

Feldman, Dr. Joseph  
Married  
Physician  
Residence—668 Eastern Parkway  
Business—668 Eastern Parkway  
*Proposed by Isidor Liebow, Samuel Seeger and Samuel Stark*

Gerber, Miss Belle  
Residence—899 Dumont Avenue

Josephs, George  
Unmarried  
Motion Pictures  
Residence—1622 President Street  
Business—729 Seventh Avenue, N. Y.  
*Proposed by Jacob A. Fortunoff*

Kanowitz, Charles  
Married  
Ladies' Coats  
Residence—240 Crown Street  
Business—246 West 38th Street, N. Y.  
*Proposed by Phillip Brenner*

Kringstein, Harry  
Unmarried  
Coats and Suits  
Residence—461 Stone Avenue  
Business—246 West 38th Street, N. Y.  
*Proposed by Dr. M. R. Lemler and Albert Witty*

Lemberg, Samuel  
Married  
Real Estate  
Residence—195 Sullivan Place  
Business—16 Court Street  
*Proposed by Nathan D. Shapiro*

Marias, Jack A.  
Married  
Real Estate  
Residence 1565 Carroll Street  
Business 6 East 45th Street, N. Y.  
*Proposed by Henry Gold and William I. Siegel*

Merns, George  
Unmarried  
Men's Furnishings  
Residence—1653 President Street  
Business—217 Broadway, N.Y.  
*Proposed by Jacob A. Fortunoff*

Reibstein, Miss Bluma  
Residence—1324 Carroll Street  
*Proposed by Mrs. Anna Witty*

Singer, Miss Rose  
Stocks and Bonds  
Residence—895 East 94th Street  
Business—61 Broadway, N. Y.  
*Proposed by Leon Simon*

Spiewack, Peter B.  
Married  
Mfg. Leather Sportwear  
Residence—657 East 7th Street  
Business—47 Broadway, Lynbrook, N. Y.  
*Proposed by Henry E. Spiewak*

Stern, Aaron  
Married  
Pickle Products  
Residence—1414 Carroll Street  
Business—Farmingdale, L. I.

Wallace, Miss Sadye Elaine  
Mfg. Brushes  
Residence—570 Georgia Avenue  
Business—2616 Empire State Bldg., N.Y.  
*Proposed by Isidor Fine and Joseph M. Schwartz*

EMANUEL GREENBERG,  
*Chairman, Membership Committee*

## CONGRATULATIONS

Heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Shanker upon the engagement of their son, Meyer, to Miss Lucy Rothstein, daughter of Mr. and Mrs. Joseph Rothstein.

Mr. and Mrs. Jacob Mormar upon the marriage of their daughter, Hilda, to Dr. Lionel H. Bernstein, on December 21, 1933, at the Center.

Mr. and Mrs. Jacob Goldman and Mrs. Hyman Rachmil upon the marriage of their children, Miss Helen Goldman and Mr. Lewis J. Rachmil, which will take place at the Center on December 23, 1933.

Mr. and Mrs. Louis B. Hymes upon the engagement of their daughter, Blanche Eleanor, to Mr. Marcus Rosenfeld, son of Mr. and Mrs. Barnett Rosenfeld.

## CENTER RESTAURANT OPEN on SUNDAYS ONLY

Following a decision recently adopted by the Board of Directors, the Center Restaurant will hereafter be open to members and their guests only on Sundays and legal holidays from 12 noon to 10 P. M. This department will be open on Monday, December 25th and Monday, January 1st as per the usual schedule. On December 31st, due to the New Year's Eve affair, the restaurant will close at 5 P. M.

Excellent meals are served at \$1.00 per person; also a la carte service.

The service of meals on week nights is discontinued.

# THE JEWS IN INTERNATIONAL BANKING

(Continued from Page 9)

matter is that competition between Jewish banks is just as keen as between Jewish and non-Jewish banks. Prominent Jewish banks very often participate in national or international syndicates of banks most of whose members are non-Jewish. For instance, most issues floated by the house of N. M. Rothschild & Sons before the crisis were handled jointly with the houses of J. Henry Schroeder & Co. and Baring Brothers; their alliance, which was referred to rather irreverently as the "Trinity," was regarded as a permanent arrangement.

As for the allegations that the Jews use their banking powers to the detriment of the countries in which they operate, they have never been substantiated by any evidence. In Germany, where the Jews had in the past a greater influence on banking than in almost any country, the banks have done more than those of most countries for stimulating the development of national industry and commerce. The aggressive nationalism of German commercial banks, largely controlled by Jews, was proverbial. It is generally known that they provided highly effective support to German exporters in the form of long-term credits. The creation of German industries within a few decades before the war was largely the re-

sult of Jewish banking houses and the semi-Jewish German commercial banks. It would be, of course, idle to pretend that they worked for considerations of public interest only. In supporting German industry and trade they themselves made handsome profits. The fact is that their interests are identical with those of the country in which they operate. While Germany was prosperous the Jewish banks were prosperous; they were the first to be hit by the crisis which reduced Germany to poverty.

Considering these facts, it is absurd to suggest that they use their power against the country in which they operate.

Bankers in London who have been in close touch with German banks are unanimous in holding the opinion that the present regime in Germany is making a grave mistake in endeavoring to eliminate Jews from the banks. Their experience with German Jewish bankers has been, generally speaking, very favorable, and in compelling bankers of the standing of Herr Wasserman—to mention only one—to resign, the Government deliberately destroys a valuable good-will represented by the personal contacts of these bankers abroad.

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## OTTO H. KAHN—"JEWISH" BANKER

(Continued from Page 11)

"Go ahead, if you don't let it interfere with your application to business. If you keep it in place it will do you not harm but good. It will be exercise and practice for your imagination. Don't ever let your imagination run rusty."

One of Mr. Kahn's first distinguishing acts as international banker was to obtain the listing of American securities on the Paris Bourse for the first time. This premier listing was of \$50,000,000 Pennsylvania Railroad bonds.

Thereafter Mr. Kahn pursued his consistently non-Jewish path. Zionism and other Jewish movements passed him by completely, as did Jewish institutions in New York City and elsewhere. The post-war welfare activities on behalf of European Jews were also left by him to other Jews. You never read of him attending a Jewish banquet and you never read of an interview with him on a Jewish subject in either the Jewish or English press.

He has naturally been of assistance to Jewish artists, and many Jewish artists are his friends. He was for example one of the first to encourage George Gershwin as a serious composer and it was probably his influence which brought Gershwin a commission from the Metropolitan Opera House to write a grand opera. The com-

poser chose "The Dيبuk" as a subject but so far there has been no news of its composition. Kahn has a high opinion of Gershwin, but it is his criticism that he has not known enough sorrow to fit him for the writing of great music.

But art of course knows no race or creed and while Otto H. Kahn may invite Jewish artists to his museum-like home at 1100 Fifth Avenue, and befriend them, he does so exclusively as one interested in their art.

A Jew who was greatly assisted by Kahn was Morris Gest. It was with the financier's backing that Gest was enabled to produce "The Miracle" and rise to the pinnacle of his directorial career. The expenses for this great theatrical enterprise ran to about half a million dollars. But the impersonality of this patronage is indicated of course by the nature of the production—a Christian miracle play.

Among Mr. Khan's artistic activities were those in behalf of the Metropolitan Opera House, of which he was the head until the directors refused to accept his plan for a more democratic institution, and the Theatre Guild, which he assisted both in its productions and in the building of its theatre on 52nd Street.



## DR. HADAS TO SPEAK AT ANNUAL COLLEGE STUDENTS' SERVICE THIS FRIDAY NIGHT

As in previous years our Rabbi has also arranged this year a special service in honor of our college and university students who will return to their homes this week for their winter vacation.

Rabbi Levinthal regards it a privilege to be able to announce as the guest speaker for this service, Dr. Moses Hadas, instructor of the Classic Languages at Columbia University. Dr. Hadas honored us with a visit several years ago and left a splendid impression especially upon our young intellectuals. As instructor of Latin and Greek at one of the leading universities of the land, he has ample opportunity to come into intimate contact with our Jewish youth. Dr. Hadas is also a distinguished graduate of the Jewish Theological Seminary of America, though he was never in the active ministry. He will speak to us on the subject "The Jewish Student's Debt to Judaism."

We trust that parents will extend a hearty invitation to their sons and daughters, college students and graduates. Members and their friends will also be cordially invited.

Rev. Samuel Kantor will lead in the Congregational Singing.

## HEBREW AND SUNDAY SCHOOL PUPILS START KEREN AMI—FUND FOR WORTHY CAUSES

A very beautiful custom which is now practiced in many Hebrew and religious schools has also been adopted by our Hebrew and Sunday Schools. Each child brings a contribution every week which is turned over to a special fund known as Keren Ami. This money will be allotted to worthy causes and needs in behalf of which the pupils frequently receive stirring appeals.

We are happy to report that the children eagerly grasped this opportunity to be of service to their fellow Jews and are thus receiving a practical training in the teachings of charity. We hope that the parents will cooperate in this effort and encourage the children to continue this practice.

## UNIFORM BIBLES AND PRAYER BOOKS ADOPTED IN CENTER SYNAGOGUE

A uniform Bible beautifully bound and printed with a fine English translation is now given to every worshipper at our Sabbath morning services. These Bibles were the gift of Mr. and Mrs. Max H. Haft in honor of their Golden Wedding Anniversary.

We also desire to announce to our worshippers that we shall have a uniform Prayer Book distributed, also beautifully bound and containing a good English translation. These books are now at the binders and we expect to distribute them within the next week or two. The pages of the principal prayers will be announced by the Rabbi so that the worshippers who are not familiar with the Prayer Book structure will be able to follow the services more easily.

## SISTERHOOD BRIDGE PARTY—WEDNESDAY AFTERNOON, JANUARY 17th

The Sisterhood at its last meeting decided to arrange a Bridge Party on Wednesday afternoon, January 17th. Mrs. H. E. Boskowitz has been appointed chairman of the affair with Mrs. I. Levingson, Mrs. I. Pollack and Mrs. N. T. Schwartz as co-chairmen.

Further details will be announced later.

## DO YOUR FRIEND A GOOD TURN!

The beginning of a new fiscal year should be an excellent time to enroll your friends as members of the Center. There are literally thousands of Jewish families in our vicinity who could be induced to join our ranks especially in view of the reduced rates in membership dues.

The Membership Committee, of which Hon. Emanuel Greenberg is chairman, appeals to all members to help increase the membership of the Center by proposing their friends, relatives or neighbors. The Committee stands ready to be of help in this work. If you know of some prospects, send in their names and addresses.

## "IS ZAT SO?"

It's on its way—the punchiest play—"Is Zat So?"—to be given by the Center Players with an all star cast under the direction of Mr. Phil Gross. Watch for the date in a forthcoming Bulletin.

## THE SABBATH

Kindling of Candles at 4:14 P. M.

Friday Evening Services at 4:20 P. M.

Sabbath Morning Services (Parsha Vayigash) will commence at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 A. M. Schach-rith, Milton Sanit; Mussaf, Jules Wiener; Maftir, Marvin Hoenig. Sidney Wiener will read the Torah and Mr. Robert Eisenberg will speak.

## DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha at 4:20 P. M.

## HEBREW TODAY

(Continued from Page 12)

results are also to be expected from the recognition of Hebrew as an elective in some high schools and colleges. Our youth, both boys and girls, are to be urged to avail themselves of the opportunity thus offered to them, in order to enrich themselves culturally without loss of time or credits. Various youth organizations, such as Young India, Young Israel, Hashomer Hatzair, and others, must include Hebrew as an important element in their activities and foster its use. Similarly, are the various Hebrew courses for adults, which spring up sporadically in different sections, to be strengthened into permanent institutions.

All these efforts, together with the Palestinian influence, which is evident already and is destined to gain in still greater potency, will create for Hebrew the kind of environment, where the Hebrew literature and the living Hebrew tongue will have ample opportunity for growth and development in our own country. The time is not very distant.

# ROLL OF HONOR

The following is a list of the names of members and worshippers who responded to the appeal at the last Kol Nidre Services:

Anonymous  
Isidor Fine  
Meyer A. Rosen  
  
B. J. Kline  
A. Rosen  
Morris Smerling  
David Bilgore  
Milton J. Goell  
David Goodstein  
Morris W. Haft  
Samuel Katz  
Fred Kronish  
Dr. I. H. Levinthal  
Harry Liberman  
Jacob Rutstein  
Nathan Salwen

Hyman Aaron  
L. W. Bernard  
Louis Brenner  
Phillip Brenner  
Samuel Drosznicop  
Barnett Gabriel  
Moses Ginsberg  
Henry Gold  
Max H. Haft  
Samuel Horowitz  
George Jablow  
Morton Kline  
Samuel Koff  
Solomon Leibowitz  
H. J. Lipman  
Leib Lurie  
Morris D. Metzger  
Morris Miller  
Louis Parnes  
A. Posner  
Hyman Rachmil  
I. Jerome Riker  
Morris Rosenfeld  
Hyman Rothkopf  
M. M. Rutchik  
Harris Salit  
Joseph M. Schwartz  
Solomon Schwartz  
Henry Seinfel  
Nathan D. Shapiro  
Louis Smerling  
A. Shapiro  
Ralph Socolof  
Sol Sussman  
Mrs. Maks S. Weiss  
S. S. Weissberg

Hyman Abrams  
George Armour  
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## The Latest On The Nazi Front

(Continued from Page 6)

Interior, there was adopted the policy of extermination of Jewish dentists by forcing new examinations for which Jews will not be allowed to enter.

The press has announced that up to October 20 more than 600 lawyers were barred from practice in Berlin alone. More oustings are expected, which will leave only the war veterans, and these are already expelled from the Law Associations throughout the country.

Among the Jews recently dismissed from professorships is Karl Neuemeyer, of Munich, famous international lawyer and brother of Alfred Neuemeyer, of the Bavarian Supreme Court, President of the Munich Jewish Community, the Federation of Jewish Communities in Bavaria and a member of the Reichsvertretung, the supreme body of Jews in Germany. Professor Neuemeyer has been teaching law at the Munich University since 1901 and has been the representative of the German government at the International Law Conference at the Hague. Two other ousted professors are: Arnold Busch, member of the State Academy of Art in Breslau, and V. von Baeyer. The latter's Jewishness comes only from his grandmother, but even though his father was a great chemist and Nobel prize winner, the taint was sufficient to bring about his expulsion.

Of the work of the Central Committee of German Jews for Aid and Construction, which attempts to rehabilitate German Jews and adjust them in whatever way possible to the new conditions facing them, the Munich *Landpost*, Nazi organ, has this to say: "Jews must not think of adjusting themselves by becoming land-workers on German soil. It will be better for them to give up their plan and clear out of Germany altogether. German soil is for Germans only, and any attempt by Jews to acquire German land can only be regarded as an act of Jewish provocation."

A forecast of the position of the Jew in Germany of the near future was given by W. N. Ewer, the correspondent of the *London Daily Herald*, who wrote recently:

"As the Jew is outside the State, it follows that Jews cannot vote for or be members of the German Reichstag; Jews cannot enter the German army or navy. The Jewish Community, however, will probably be given some representative organization of its own through which it would have the right of making representations to the Government in connection with Jewish affairs or grievances. In matters of personal freedom, security and rights under civil and criminal law, a Jew will, subject to the restrictions of the statute, have the same rights as a German citizen or a foreigner resident in Germany. Jews will be free to engage in all commercial, industrial and agricultural enterprises. The number who may be engaged in the law, in medicine and in certain other professions will be limited. In education, Jewish children will, in general, be admitted in the ordinary way to elementary schools and in limited numbers to secondary schools and universities. In areas where there is a large enough Jewish population special Jewish secondary schools will be allowed. Finally, the segregation of the Jews as a separate community will be made definite and permanent by the strict prohibition of inter-marriage."

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